VOL. IV. Numb. I.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Monday March 26th. to Wednesday March 28th. 1711.

GENTLEMEN,

Q. BE *Pleaſed to ſatisfy me in the following Queries concerning* Chriſt's *Tranſfiguration. What was the Occaſion of* Chriſt's *tranſfiguring himſelf? If it was that he might give his followers a Specimen of his heavenly Glory, and a more evidence that he was the Son of God, why were no more admitted to this ſtupendious Spectacle than only Three of his Diſciples, and they too charged not to tell any of the Viſion till after his Reſurrection? Again, were* Moſes *and* Elias *really preſent, or were they only Phantaſms repreſented to the Imaginations of the Diſciples, like thoſe Viſions of Things abſent which the ancient Prophets ſaw? And how came the Apoſtles to know* Moſes *and* Elias *being Perſons they had never before ſeen? And laſtly, why did theſe two appear rather than any other of the ancient Patriarchs and Prophets.*

A. As to the firſt Query, what was the Occaſion of *Chriſt*'s tranſfiguring himſelf, ſome think it was that he might fortify his Diſciples againſt all Temptation to Apoſtacy that they ſhou'd have at the Time of his Paſſion. But this does not ſatisfy, becauſe it is not probable that he wou'd deprive his other Diſciples and followers of the ſame Remedy, or that he wou'd forbid his Diſciples to ſpeak of that Viſion for any other Reaſon than becauſe the Fruits of it were not to take Place till after his Death. We therefore rather incline to the Opinion of *Calvin*, who makes no doubt that *Chriſt* tranſfigured himſelf with an Intention to teſtifie, that he was not to lay down his Life through Neceſſity or Compulſion, but that he was to make a free Voluntary Sacrifice of it to his Father for the Sins of the World. We are taught therefore by this, that *Chriſt* was liable to die, becauſe it was his own meer Will and Pleaſure to be ſo; that he was therefore crucified becauſe he offered himſelf. For the ſame Body, that hung upon the Croſs, and laid in the Sepulchre, cou'd have been free both from Death and the Sepulchre, ſince it had been already partaker of Cœleſtial Glory. It was ſufficient for *Chriſt* to make Choice of Three Witneſſes of his concealing Divine Glory and Majeſty under a Veil of Fleſh, becauſe this Number is preſcribed in the Law of *Moſes* for the proving of any Thing. *Deut.* 17. 6. Whether *Moſes* and *Elias* were preſent or only by Way of Phantaſm is, we grant a diſputable Point. It can be no abſurdity to aſſert the firſt, ſince God has the Bodies and Souls of Men in his own Hand, and can at any Time reſtore them to Life when he finds a proper Occaſion. How the Apoſtles knew *Moſes* and *Elias* is no manner of Difficulty, as their Appearance was extraordinary, ſo did the Knowledg of their Appearing proceed from the extraordinary Revelation of God. And why theſe two Prophets appeared rather than any other, this Reaſon ought to ſuffice, that *Chriſt* was the ſole Scope which the Law and the Prophets aimed at. For it was convenient for the Confirmation of our Faith, that *Chriſt* ſhou'd not be without Witneſs, but that he ſhould be declared the *Meſſias* by thoſe very Perſons who had before of old ſpoken of him. The Reaſon which ſome give why *Elias* was made choice of to repreſent all the Prophets is plauſible enough. Though he left nothing in writing behind him, yet he was the chief of all the Prophets after *Moſes*. He reſtored the Worſhip of God which was corrupted and almoſt loſt, and heroically aſſerted and vindicated the Law and true Piety, when moſt others gave Way to the prevailing Corruption of the Times. But the higheſt Demonſtration of his Superlative Excellence above the Reſt of the Prophets was his Tranſlation, a Favour which the whole Race of Mankind were ſtrangers to excepting himſelf and *Enoch*.

Q. *From whence did the* Waldenſes *derive their Name?*

A. They were ſo called as being the Followers of one *Waldo*, who had been a Young Merchant of *Lyons* in *France*, and a Perſon of a diſſolute Life: But one of his Companions falling down Dead ſuddenly in his Preſence, this became a means of reclaiming him, and induced him to apply himſelf ſeriouſly to the Study of Divinity; and he was by the Grace of God ſo much enlightened as to diſcover the Corruptions of the *Romiſh* Church.

Q. Gentlemen, *From whence that old Proverb*, Ther's No Body worſe Sho than the Shoe-maker's Wife.

A. The Proverb aroſe, from the general Negligence in Mankind to correct, what is moſt in their Power, becauſe they think they can never want Opportunity for it.

Si vitam inſpicias Hominum, ſi denique Mores
Cum culpent alios, Nemo ſine Crimine vivit.

Q. Gentlemen, *Not enjoying the Familiarity of Coſins, or ſuch ſort of Relations with whom it is pleaſant to ſpend in Converſation an Evening, and being one whoſe Buſineſs requires ſome refreſhing Recreation at Night, and my Conſtitution of Body is not ſo agreeing with Drinking as with Exerciſe, I ſometime ago betook my ſelf to Country Danting, in which I take great Delight, nay, it is as natural to me, as being drunk is to a Sot, that I cannot ſleep ſound unleſs I have a Friſk at Night. This* Winter, (Richmond *and other Wells not being open) I have had recourſe to* Beverige's, *where in every Reſpect it anſwers my Curioſity. I dance there till it ends, and then go out ſingle as I came in, never as yet having carried out any of the Fallacious Fair, I find it hath given me a Life and decent Boldneſs in Converſation, and a decent Deportment of Body. Now,* Gentlemen, *the Queſtion Centers here, whether I have Sinned in frequenting this Place; I think it cannot be in it ſelf a Sin, but that it is the intent, and eaſy deluded Inclinations that render it ſinful, but intending to leave it off, requeſt your Opinion.*

A. The

A. Tho' much ſcandalous Company, (as we are inform'd) goes to that Place, yet ſince you have hitherto avoided any particular Converſation with them, your going thither may be a *Venial Crime*, but we adviſe you by all means to forbear it for the future, for you ought to avoid all Opportunities of Temptation, nay and all appearances of Evil. Dancing in it ſelf we think a very Innocent Diverſion, and in this great Town certainly (if you are inquiſitive on the the matter) you may find out ſelect companies enough to engage in, free from all ſcandal, which generally terminates in Remorſe at beſt. A wiſe Man will look at the Ends of Things, and take care that there may not be juſt Occaſion at laſt to make unhappy Reflections, to aggravate the Calamities which Age itſelf ſufficiently brings.

POEMS.

The Deſcription of Philomel's Tempe.

To APOLLO.

Q. *FAR* Weſt *of fair* BRITANIA's *nobleſt Town,*
The pleaſant Tempe *ſtands, a Place well known*
For Solitude and rural Happineſs,
Mild Peace and ſoft Content for ever bleſs;
Them that inhabit the fair Groves and Plains,
The Nymphs are kind, then happy ſure the Swains.
Oh! how they ſpend their time in Cordial Love,
Under the Shade of ev'ry Verdant Grove;
Each look, each ſoft Embrace ſo gently rolls,
Extatic Pleaſures to their inmoſt ſouls,
That Nature's ſelf e'en ſeems to Sympathize,
And to their Joys an endleſs Spring ſupplies.
No rough Inclement Seaſons are known here,
But Youthful Bloom runs thro' the circling Year,
The Plains with Flowers deckt, the Woods in Green,
And Fountains flowing thro' the pleaſant Scene:
Tune grateful Murmurs on Exhauſtleſs Tides,
While ſoft'ring Zephirs from the flowing Sides
Their Wings perfume; and as they gently fly,
Fill the mild Air with lovelier fragrancy,
Than riſes from Arabia's *ſpicy Stores,*
Or Odours wafted on Sabean *Shores.*
The airy Natives joyous ſpend the Day,
As 'twere in one uninterrupted lay;
And when your Sire deprives us of his Light,
And leaves us in the cloudy Realms of Night,
When all are huſh'd, then I your Philomel,
To ſing your Praiſe do e'en my ſelf excel,
In Notes ſo ſoft——than loud and louder ſtill,
Till the kind Shade replies from ev'ry Hill.
Here I (for I'm of Diocleſian's *Mind)*
The only ſolid Happineſs can find,
Nor envy I the Glory of the Great,
Nor do I pine at my more humble State,
But am Content——
Then ſay, do Monarch's Happineſs excel,
That of your unambitious Philomel.

PHILOMELA.

A. Far Weſt your Tempe lies, alas! we fear,
Too far from any Mortal to come near;
A meer fictitious Paradiſe it ſeems,
And ſuch as only is enjoy'd in Dreams:
Or when ſtrong Fancy ſuch Impreſſions make,
As ſhew us leſſer, than in Dreams, awake.
Such feign'd *Elizium* forg'd within the Brain,
But momentary Space, at moſt remain,
Their Images may raiſe us to the Sky,
But when they ſink, then all our Pleaſures die.
What diſtant Corners of the ſpacious *Earth,*
Did ever to *Eternal Spring* give Birth!
What *Swains,* or *Nymph*, are ſo void of Offence,
That their whole Life's a Scene of *Innocence?*
If *Philomel* hopes not Felicity, [ſee.
'Till ſhe ſuch *Swains, Nymphs,* Springs and Groves ſhall
We fear ſhe'll ſtill as far be from *Content,*
As when ſhe firſt upon the ſearch was bent.
If ſhe wou'd truly be that happy Creature,
Her ſearch muſt be within the Bounds of *Nature,*
And where thoſe *Limits* ſtretch not to her *Mind.*
Her *Soul* muſt to thoſe *Limits* be confin'd

Q. *To tell you the Truth,*
I've been from my Youth,
Inclin'd to the Feminine Kind,
Nor Bacchus *or* Mars,
In Wars *or in* Farce,
Cou'd ever yet alter my Mind.

Nor more ſerious Thought,
(Tho' by Divines brought)
Cou'd ever yet work on my Nature;
Since I fancy we may,
Without Crime obey,
What e'er ſhe dictates to each Creature.

Pray is it, Apollo,
A Fault if I follow,
Whoſe Laws which ſhe ſeems to enjoin;
Methinks what ſhe ſays,
Shou'd by us always,
Muſt Sacred be held, and Divine.

A. Two ways 'is that *Nature,*
Informs ev'ry Creature,
And that is by *Reaſon* and *Senſe,*
The laſt if you mind,
In the end you will find,
Inſtead of Enjoyment, Offence.

If *Reaſon* you'll follow,
(Adviſed by *Apollo*)
The Conſequence of it, is this.
Tho' ſome *Lets* you meet,
May not be ſo ſweet,
At laſt you'll arrive to true Bliſs.

The Title, Preface and Index to this Third Volume, are a preparing for the Preſs, and will be publiſhed in a ſhort Time. Sold by *J. Mayo*, againſt *Water-Lane, Fleet-ſtreet*; where you may have the Firſt Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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